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"Celebrating our 51st year" 1952-2001

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GETTING YOUR NAME

A custom which is almost obsolete is the naming of a child on the eighth day after birth. The service is still found in the Trebnik (Book of Needs for Priests) but has gone out of practice as a baby is usually named before it leaves the hospital or a few days after birth.

The baby was brought to the church eight days after birth by its godparents. The priest met them at the entrance and led them into the church, where the short naming service was held. The godparents selected the name for the child, which was often the name of the saint on that day. The child was later baptized, using the name given. For example, the name on my civil birth certificate was Elladia, the name my parents had chosen for me and which was given to the midwife to register on my birth certificate. Upon being taken to the church on the eighth day, my godparents gave me the name Nina. The same godparents then presented me for baptism at a later day.

Now that we have many older people being accepted into the Orthodox Church, the eight day service is inappropriate, but it is still customary in many places for the sponsors or witnesses to give the person another name.

When men are consecrated into the bishopric they are given a new name. This also applies to a person who has a new birth into the monastic life. He or she is given another name.

The eight day naming of a child follows the example of Jesus, who was named eight days after His Birth. At this time which we commemorate on January 1/14, He was given the name Jesus, which the Archangel Gabriel had given for Him to His mother on the day of Annunciation. (Luke 1:31; 2:21)

* * * * * *

If the martyrs made their journey today, they would come from Ethopia, Iraq and Iran.

Prayer for the New Year

O God, our heavenly Father, as we enter upon this new year, we commit ourselves to Thy faithful care and keeping. Give us the grace so to love Thee with all our heart and soul and mind and strength that we may live without fear, and so to love our neighbors as ourselves that we may live without reproach. As our days so let our strength be; and grant that no chance or change may turn us aside from the doing of Thy holy will, through Jesus Christ our Lord. Amen.

THE GIFTS GIVEN

All who were Christmated in the Orthodox Church were given the "Seal of the gift of the Holy Spirit." The sacrament of Chrismation usually takes place directly following baptism. St. Cyprian of Cartage wrote: "It is necessary for him who has been baptized to be anointed, so that by his having received the Holy Chrism – that is by anointing – he can be the anointed of God and have in himself the grace of Christ."

From the early days of the Church this sacrament was known as "Sealing the Spirit" instead of Chrismation. Our bodies are anointed with Chrism, which was consecrated by bishops in a special ceremony during Holy Week. This anointing is to remind us that our souls, minds and bodies are all involved in our salvation.

There are seven gifts of the Holy Spirit. We are given them and we are marked/sealed with them. These gifts are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of God.

We received the gifts of the Holy Spirit. Now what do we do with them? What were the consequences of our accepting them? They should have us strive for the seven fruits of the Holy

(Continued on Page 67 Col. 1)

MY ANGEL

According to a prayer at our baptism, we are assigned a Guardian Angel. "Yoke unto his (her) life a radiant Angel, who shall deliver him (her) from every snare of the adversary, from encounter with evil, from the demon of the noonday."

God gives us a protector to aid us in fending off Satan's attempts to tempt us into corrupting the new life which we are given at our baptism. The main work of our guardian angel is to protect our souls from anything that may harm it. As we see from the prayer, the Church does believe that there is Satan, an evil spirit.

The guardian angel also has other responsibilities. He functions as an "angel of peace," an "angel of penitence," and as an "angel of prayer." How often do we ignore the prayer in the Divine Liturgy, where we pray for an "angel of peace" to be a "faithful guide and guardian of our souls and bodies?"

As an angel of penitence he encourages us to repent, to reconcile ourselves with God.

However, it is as an "angel of prayer" when our guardian angel is most helpful and busy. When we say our private prayers, alone before our icon, our prayers are joined by the choirs of angels according to St. Clement of Alexandria. Prayer is the most honest expression of our faith in and our love of God. It is here that our angel adds our prayers to those of others both living and dead (in the Church visible and invisible) and presents our prayers to God.

What exactly are angels? According to St. Dionysius, "An angel is an image of God, a manifestation of the invisible light, a burnished mirror, bright, untarnished, without spot or blemish, receiving all the beauty of the absolute goodness, and kindling in itself, with unalloyed radiance, the goodness of the

(Continued on Page 67 Col. 1)

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CHRONOLOGY

JANUARY 2003

This issue is being mailed about December 21, 2002.

IMPORTANT DAYS IN 2003: Lent Begins: March 10. Western Easter: April 20. Orthodox Pascha/Easter: April 27. Pentecost: June 15. Thanksgiving: November 27.

THE CONGRESS OF RUSSIAN AMERICANS, 2460 Sutter St., San Francisco, CA 94115, phone 415/928-5841 or email crahq@earthlink.net has many charity programs. They run from financial to handicapped children to shipment of clothes, dishes, medical supplies to Russia. They may supply an address for a charity for your group.

MANY PEOPLE ARE HOMEBOUND in our parishes. The Byzantine Catholic Church has organized the Bethany Ministry to aid parishes in responding to the needs of its people. Men and women are being trained to help in ministry to the sick, the shut-in, the dying and the grieving. A self-study module kit is being prepared and workshops are being held. One was recently held at the Byzantine Catholic Seminary in Pittsburgh. People who at one time would have been in the hospital must now be cared for at home. They must be cared for.

THE 21ST ANNUAL PILGRIMAGE to St. Photias Greek Orthodox Shrine in St. Augustine, FL has been set for Feb. 1-2. For info call 904/829-8205 or email www.stphotios.com

UKRAINIAN TRANSLATORS are needed to translate brochures on the Orthodox faith. Contact Deacon Joe Kreta at the Office of Religious Education for the Ukrainian Orthodox Church of the USA at 610/782-0203 or email: jkreta@erols.com

FORMER CATHOLIC WOMEN who have become ministers in various Protestant religious churches have found the journey to be "long, unexpected, and emotional." Most reported living in a "spiritual wilderness" after leaving Catholicism and not attending any church before they found a denomination at which they felt at home. Some still kept reminders of their Catholic faith with them, such as statues on their desks, or made gestures such as the sign of the cross.

JEWISH INTERMARRIAGE has risen from 10% in the 1960s to over 50% today. Less than 5% of the grandchildren of intermarriages are being raised as Jews. Rabbi Gellman of the NY Board of Rabbis said: "Only a personal faith in Judaism has the power to move an individual to want to share that faith with his or her mate and to make it a priority in their home." About half the children of Jewish-Christian marriages are raised as religiously nothing or as religiously both, the latter often hard to distinguish from religious nothing.

FLOODS IN SLOVAKIA have caused over $40 million damage. About $25 million was spent on rescue and work in towns on the Hron, Vah, Bodrog, Hornad, and Toysa rivers.

ORTHODOXY AND THE EASTERN CATHOLICS: PROBLEM OR OPPORTUNITY was a lecture given by Bishop Kallistos in Pittsburgh, PA. The tape is available for $8 from Bishop Kallistos Tape, Byzantine Catholic Seminary, 3605 Perrysville Ave., Pittsburgh, PA 15214.

PROTESTS have been made about the failure of the Israel government to recognize the canonical election in August 2001 of Patriarch Irenaios of Jerusalem. Without this recognition, the Patriarchate of Jerusalem is unable to function as a legal entity in Israel, and is thus unable to oversee properly the Holy Shrines and properties under its jurisdiction and to operate the schools, hospitals, and other institutions.

ORTHODOX BELIEVERS protested outside the Vatican embassy in Moscow over the decision to open four Roman Catholic dioceses in Russia. These were previously "Administrations."

ORTHODOX SEMINARIES are reporting an increasing number of converts and an older student body. Holy Cross Seminary reports an incoming class of 34 full-time students and 24 special students. Of the full-time seminarians – only 14 are from the Greek Orthodox Archdiocese with six of these being converts and only eight born-into the faith. Their average age is slightly over 31. The seminarians from the Archdiocese are subsidized.

PATRIARCH ALEXEI of Moscow was taken ill on October 27 while on a visit to Astrakhan for the 400th anniversary of the local diocese. Prayers have been asked for him by Metropolitan Herman in a communication of November 13.

THE COPTIC CHURCH in Egypt is an Eastern church but it is not Orthodox. The churches were together until the Ecumenical Council of 451, which was called in Chalcedon to resolve the issue of whether Christ had both a human and divine nature. The Orthodox held that Christ is both God and man. The Copts and Nestorians held that the human nature of Christ merged into the divine, hence there is only one nature-God. The Coptic Church in Egypt has been persecuted by the Islamic majority. There is some improvement at present; however, it is still almost impossible to get a permit to build a new church.

A SERIES OF TV SHOWS ON THE RUSSIAN MAFIA, aired in San Francisco, was protested by the Congress of Russian Americans www.Russian-Americans.ord because the word "Russian" was applied where "individuals from the former Soviet republics would be more appropriate" and for the fact that the Russian Orthodox Cathedral on Geary Street was shown although it had nothing to do with the "Russian" mob. The Congress found it offensive and that it promoted Russophobia.

THE PATRIARCH OF JERUSALEM is appealing to the Israel authorities to reconsider their decision to tear down 100 houses, built by the Greek Orthodox community in the village of Beit Sahur.

IN POLAND there are about 600,000 Orthodox. This is 2% of the population.

(Continued from front page)

THE GIFTS GIVEN

Spirit. These are: love, joy, peace, graciousness, compassion, fidelity, meekness, and continence.

Put into modern terminology – in Baptism we were cleaned of bad. As nature abhors a vacuum, Chrismation gives us something positive to fill this vacuum – the Gifts of the Holy Spirit.

(Continued from front page)

MY ANGEL

secret silence."

Yes, angels are a reflection of God's glory and exist to serve as His messengers; but the more we become properly aware of the role that angels have played in the salvation history of humanity, we become strengthened in our capacity for good. But, most importantly, we become more capable of detecting and resisting the temptations and traps that Satan will lay before us.

Angels, then, are more than mere helpers as TV and movies portray them. They are the bearers of the very Name and Power of God. They are the light and strength of the Lord.

Yes, you have a guardian angel delivering you from the trap of evil doing. Listen.

PRESS FUND

A paper like ours which does not take ads and is not subsidized needs the help of its readers to keep publishing. You have done this. Thank you/Spasebo to Ann Dorozynski, Doris Koveal, Joel Hornick, Irene Allen, Catherine Shaffchick, Ann O'Brien, Jeannette Siwy, Nicholas A. Znak, Anonymous, Ethel Watlock, Tom Swift, Mary Kaminsky.

Joseph Holobinko in memory of his wife Diane who died in Nov. 2001. Mary Kuyon in memory of Fr. Basil Stroyen. William Holak in memory of Fr. Basil Stroyen and for health of Fr. Michael Dahulich, Ph.D., Fr. John and Pani Marge Fedornock, and newly-ordained Fr. Michael Chendorian and his Pani Melissa.

ST. GREGORY THEOLOGIAN
JANUARY 25/FEBRUARY 7

Last month I wrote that there are so many St. Johns that they are usually identified by their place of birth. In researching St. Gregory, I again found many but with an added problem of identification – they also were known by their different titles. For example, the Gregory commemorated on January 25/February 7 is sometimes called St. Gregory Nazianzius or the Theologian or the Bishop of Constantinople, or one of the Greek Fathers. To further confuse – his father was Bishop Gregory of Nazianzius but to my knowledge, he was never recognized as a saint.

He was sent to Athens for his education. Here he was a fellow student with St. Basil the Great and Emperor Julian the Apostate. He was greatly influenced by his mother Nonna and was baptized upon completion of his studies in 356 when he was 27. Although he wanted to be a monk, he was ordained a priest and later consecrated bishop. He was not suited for public life. He was shy, retiring and sensitive as can be noted in his poems, sermons and many letters. He had an unsurpassable depth of mind and wrote much on the Holy Trinity. His works were used as a reference for the rejection of Arianism at the Ecumenical Council in Constantinople in 381. Incidentally, as Bishop of Constantinople, he presided at the council along with St. Meletius who was bishop of Antioch. Here is one of his poems.

Prayer to Christ

Master, dreadful waves break over your disciple raise me up lest I perish.
Say but the word and the storm shall cease.
I make so bold to say it:
Christ do not press heavily upon me or crush me in the weight of sorrows,
for there are many more evil than I on whom you show your mercy.
Do not judge me as I deserve.
Empty are the scales, empty in greater part.
But who can bear the burden even of a single day?
To whom can I turn weighed down in such great ills?

GOD KEEPS A RECORD

The name of David F. Kies is listed on the Vietnam Veterans Memorial in Washington, DC. A small diamond is etched beside it to indicate that he died in battle. But it is a mistake, for Kies is very much alive. He is living in Wisconsin with his wife and five children.

David F. Kies did fight in Vietnam and was seriously injured in combat near Saigon. He and his partner were on night patrol when they stepped on a mine. His buddy died instantly; Kies lost both of his legs but survived. He was reported as dead because of an error in some paperwork.

Mistakes like that can happen on military records, but, in the most important record, the Lamb's Book of Life (Rev. 21:27), there are no errors. The names of those that put their trust in Jesus Christ as Saviour are written in that book, and they are secure forever. (Rev. 3:5)

There is another book mentioned in Revelation 20:12. It is the Book of Judgement. The Bible mentions many times that these books shall be opened at the time of judgement: "the judgement was set and the books were opened."

Ever since I had been a little child, I had been told about the Book of Judgement, the place where God kept a record of all the bad and good deeds which I did. As children, we debated about how God could keep good records on so many people. There were skeptics even among children, but as an adult recently reasoned. If man can put so much information on a disk on a computer, why is it hard to believe that God, Who is all Knowing, cannot keep the Books of Judgement and Life, which are mentioned in the Bible? Let it be unto your faith?

HOW TALL WAS GOLIATH?

I Samuel 17:4 tells us that Goliath the Philistine of Gath was "six cubits and a span" tall. This would make him just over nine feet tall.

When Goliath faced little David, he was clad in a brass helmet, a massive coat of metal plates and brass leggings. He carried a spear with a heavy iron head. Although it's well known that David felled the giant with "a sling and with a stone," the blow appears to have only stunned Goliath, for in 1 Samuel 17:51, it says that after the giant fell, David ran over to him, and took his sword, "drew it out of the sheath thereof, and slew him, and cut his head therewith."

NEW EYES

In the bulletin for St. Stephen's (Episcopal) Cathedral in Harrisburg, the Canon Pastor wrote of his experiences going to Christ the Saviour Orthodox for Epiphany. His first sentence reads: "Sometimes you have to go to another country to find out something about your home." We can thank him for helping us see with "new eyes" the beauty of our own church traditions and practices. Thank you Canon Simons.

THE EPIPHANY EVENT

Sometimes you have to go to another country to find out something about your home.

Last year, as the 12 days of Christmas waned, I thought I knew what the coming feast of the Epiphany (January 6th) was all about: Wise Men. We all know that. In fact, *really* liturgically-correct Episcopalians wait till Epiphany to put the Wise Men in the crèche, since they don't come till after the shepherds are long gone. Epiphany ("manifestation" or "showing") is all about the showing of Jesus' divinity to the far-flung corners of the earth, even to the Persian east. That's what I thought last year.

On a whim I decided, last January 6th, to go to Christ the Savior Orthodox Church for their Epiphany service, since St. Stephen's didn't have one, and I wanted to see what they do on the other side of the ecclesiastical pond.

Those of you who have attended Orthodox worship know there is the initial shock of billowing incense, cloth-of-gold, that basso-profundo droning chant, and painted icon-walls from front to back, floor to ceiling. But what shocked me most was the virtual non-presence of the Wise Men and the presence of something else.

In the center of the main aisle stood something like a cistern full of water, it must have held 200 gallons. About halfway through the service the priest and other ministers moved down toward the cistern/font. They blessed the water, they prayed about it, they sang about it, then they filled a bucket with it and dipped a branch into it and flung water on the altar, and the icons, and the choir and the congregation – Everything got baptized! Then they sang some more, and while they sang the people came to the water; they dipped their hands in it and crossed themselves, they touched their children's faces with it, they drank it, they filled little bottles and even milk jugs with it to take home so they could in turn baptize their whole house with it.

It was the symbol of the day, outshining/upstaging even the bread and wine. Baptism. Jesus' baptism, where the heavens open and the voice of God speaks like thunder over the whole earth: "This is my Son; Listen to him!" That is the great Epiphany. The wise men were mentioned, but they had bit parts compared to the Baptism.

But the greatest shock came afterwards, when I went home, curious at the disparity in our traditions, and looked up the Epiphany sermons of the Early Church Fathers and found that Jesus' Baptism was from the very beginning the primary image of the Epiphany! The church in the West over time had concentrated on the more photogenic story-taleable "we three kings of Orient are" and left the image of Baptism for "the Sunday after."

I don't doubt the Episcopal Church's interest in Baptism – indeed it is talked about until it is in danger of becoming a cliche – but what an unfortunate name we have chosen for the Sunday on which we celebrate it!: "the first Sunday after the Epiphany." It sounds about as important as "the first Sunday after the Super Bowl" – in other words, non-event. I had to go to another branch of the family to discover what we have held in our hands all along. This is Epiphany Sunday, folks! Not the "Sunday after!" It's a big day!

I am still so deeply moved by what I experienced last year, and I want to see us recover a lived, baptismal enthusiasm in our own church – what we are calling in this year's diocesan theme "the Spirit of Baptism." So much of what we remember comes through those deep, brain-stem experiences that I wonder if maybe we should stop talking so much about Baptism, and just fill the font up, throw water all around our church and sing about it! – and splash in it, and drink from it, and wash in it, and swim in it, and live in it – let the symbol begin to live in us!

So come to church this Sunday prepared to sing about Jesus' Baptism and yours, and maybe even to get a little wet!

Daniel J. Simons
Canon Pastor

GETTING READY

First, remember that the blessing of your home is a religious service. It should not be treated casually. Be ready by observing some of the following points.

1. Turn off all televisions, radios, stereos, and computers and have all in the house gather around the table where the service will be conducted.
2. On the table, covered with a white cloth, have a candle, matches, a bowl for the Holy Water, a list of all the names of the people in the family and others who you wish to have prayed for, an icon or cross and Holy Water.
3. Put any pets in another room while the service is going on.
4. Sing the tropar or festive hymn with the priest, if you are familiar with it.
5. Have someone in family, by custom usually named John, carry the candle and precede the priest into the rooms or areas you wish blessed.
6. Do not be offended if the priest and person accompanying him, refuse the cup of coffee or tea which you offer them. They may have a tight schedule to follow.

BIBLE QUIZ

1. What tradeswoman was baptized by Paul and Silas?
2. How many people were baptized on the day of Pentecost?
3. Who baptized Paul?
4. What kind of baptism did John promise the Christ would administer?
5. What foreign dignitary did Philip baptize?
6. Which epistle mentions "one Lord, one faith, one baptism?"
7. Which epistle compares baptism to burial?

ANSWERS

1. Lydia (Acts 16:14-15)
2. About 3000 (Acts 2:41)
3. Ananias (Acts 9:18)
4. A baptism with the Holy Spirit and with fire (John 3:16)
5. The Ethiopian eunuch (acts 8:38)
6. Ephesians (4:5)
7. Romans (6:4) and Colossians (2:12)

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Yak tam kolo vas? Toot shitko neh too good. Yah mam takee trouble sleeping zhe yah dumam zhe yah scrazuyou. Me next door neighbor kazhe me: "Anna what's wrong with you. You need help. You're walking around in a daze. Why don't you take a shot of brandy?"

Yah brala yeh advice e mala shot of horevku. Noh toh neh helpovolo meney. Toh yah peeshla doh doctora. Ohn hotchel datee me shostka "to help you get some sleep." Noh yah neh believuyy-ou bratee pillulye.

Yah neh znam what yah gotta do. Yah getting more e more desperate. Then me sestra dala me health magazine. Tam kazhe zhe "Hop pillows help insomnia." Yah peshla doh mall doh health food store ee kupela dva cupsee hops. Znayete toh hmel zhe used kolee making pevo. Yah also bought druhee zelya eh kusok material to make small pillow.

Yah peeshla doma ee nah sewing machinuy zrobela takyu cute maluy podushkoo. Yah stuffed it with hops ee zelya ee kolee peshla spatee yah brala me hops pillow. Soon preshol doh mene takee smell yah yo shenok – takee pevo smell. No yah dumam – what the heck yah gotta sleep, if it helps me no problem. Yah spala yak bayba.

Next day, yah feeling tak dobreh zhe yah peeshla helpyuvatee with perohee. Noh yah wondering why neyhto neh hotchel working pinching perohe kolo meney. Yak someone preshlee kolo mene ohne put noses up ee sniffulee ee skoro peshle away ot menye.

Kolee, yah preslah domyu – me next door neighbor "ho, hooing" meney over back fence. Ohna kazhe: "Glad to see you are better again Anna. Ah then ohna sniffula ee kazhe:" I wonder where that beery smell is coming from. You're not sneaking a drink are you?" Yah kazhyu; "No, I bet it's in my hair. Smell it." Toh ee tak. Me volosee smelled ot me hop pillow.

Teper, yah mam decision – neh usyuvatee hop pillow ee neh spatee che usuyvatte pillow ee spatee ee smell yak town drunk. Neh believooyteh yak be chulee toh ob mene.

To hop or not to hop.
Hanya.

WHY DO WE BLESS HOUSES EACH YEAR?

The month of January brings with it the Holy Day of Epiphany or Theophany (January 6/19). And every year on the feast we bless water in our Churches and it is distributed to our faithful to take to their homes.

The Church teaches us that Jesus Christ is the second Adam. In seeking baptism from John in the Jordan, Christ not only instituted the sacrament of Baptism BUT in His being baptized He renewed all creation. That is to say, Christ's baptism re-sanctified the world and all its material items to that pristine sacredness that it had at the time of Adam. (For Scriptural references see: Romans 5:12 - 6:14 and 1 Cor. 15:20-24 and 45-48).

We, as believing Christians, realize that our homes are miniature church communities. As such we need to clean them from the everyday carelessness and sin that creeps into our lives through our ever-human activities. The small irritations and bursts of anger that erupt because of our human nature carry us away from the purity of our Christ-like belief and commitment. This needs to be renewed for us in a similar fashion to confession. Because of the need to re-commit our material life (our home) to Christ, the priest each year comes to bring the blessed water of Theophany to our homes. The priest and our entire family need to gather and pray together so that our homes and we are re-dedicated to a new Christ-like sanctity.

•Your Faith can best be communicated to your children by you.

Fr. Elias Mitchell

SUPER BOWL



– Отпусти побриться, помыться, воздухом подышать!

Release me to shave, wash and breathe clean air.

YES AGAIN

You have had your house or apartment blessed when you first moved in; perhaps, you have had it blessed last year, why should it be blessed again?

There may be a confusion about the blessing. Simply put, there are two categories: the permanent and the repeatable. For example, how many times have you said: "God bless you" to the same person, that's repeatable.

We live in our homes, we often have arguments, bad thoughts or bad behaviour within its walls. The prayer at the blessing makes it clear why it is good to have our houses blessed each year.

Prayer of the Blessing of Homes

O Lord Jesus Christ our God, who deigned to enter into the house of Zacchaeus, the Publican, thereby bringing to him salvation: now protect (names) who live here from all evil, blessing their life; and guard them from all aggression, granting them all that is good and beneficial for them. For You, O God, are the one who has mercy on us and saves us, now and forever, unto the ages of ages. Amen.

WHAT DID DANIEL DO?

What terrible thing did Daniel do that he should be put into a lion's den?

He prayed.

An official in the court of Babylon, Daniel attracted the anger and envy of those who served King Darius. Knowing that Daniel prayed to God three times a day, the Babylonians persuaded their king to declare that for 30 days everyone was to worship only Darius. Naturally, Daniel disobeyed. So he was placed in the lion's den. It's entrance was sealed with a stone.

Next morning they went to Daniel and to everyone's surprise he emerged in one piece. The lions did not eat him. Daniel explained: "My God hath sent his angel, and hath shut the lion's mouth that it hasn't hurt me." (Daniel 6:22)

ORTHODOX CHRISTIAN SCHOOLS OF NORTHEAST OHIO

Education is a major concern in our nation today. Due to a variety of reasons, school systems are closely scrutinized and often come under attack. Parents who are unhappy with public schools may make the decision to send their children to private or parochial schools, while others assume the responsibility of home schooling. Throughout northeastern Ohio, growing numbers of Orthodox Christians are choosing another option for their children. Orthodox Christian Schools of North East Ohio (OCS-NEO) combine faith-based education with academic excellence.

In 2000, St. Nicholas Orthodox Church (OCA) in Mogadore (Akron) became the site of St. Nicholas School. Opening with 10 students and two teachers, the school now has 40 pupils enrolled with four full-time teaching staff.

In 2002, two more schools joined the network of OCS-NEO. Christ the Teacher School in Parma (Cleveland) is located in St. Vladimir Ukrainian Orthodox Cathedral while Orthodox Christian Academy in Canton utilizes classrooms in St. Haralambox Greek Orthodox Church. A committee is now working to establish a fourth school in the Warren/Youngstown area for the 2003 school term.

OCS-NEO operates under the Omophorion of Bishop Job (OCA) with his blessing to serve all Orthodox Christians.

The schools receive no official financial support. Instead, donations come from individuals and parishes. Some churches now include the schools in their offering envelopes.

The schools use the modified classical curriculum as the method of instruction. In this educational approach, learning takes place in three stages. In the Knowledge stage, students receive and memorize information. The Logic stage has the pupils using the information they have acquired. Finally, in the Rhetoric stage students develop the skill of communicating. The goal of this curriculum is to teach the students to think and be able to teach themselves.

Although students follow a full academic program that includes the study of Latin and another foreign language, the most important aspect of their education is the teaching of the Faith. Besides attending Hours, Divine Liturgy, and other church services, hymns, scripture and daily Faith classes are important parts of each school day.

All schools have been or are in the process of being chartered by the Ohio Department of Education as non-public charter elementary schools. As charter schools, students are eligible to receive special services, such as speech therapy, through local public schools.

The staff of OCS-NEO consists of full-time certified teachers. Volunteers are also on hand to donate their time and talents wherever needed. Through the hard work and dedication of students and staff, positive results are already evident. For the last two years, pupils at St. Nicholas School have scored in the top 10% nationwide in the Iowa Tests of Basic Skills. I recently visited Christ the Teacher School and observed kindergarten students doing first grade math and reading. As an elementary teacher, I was impressed.

Parents are sharing that they see positive changes in their children at home. Behavior, especially among siblings, seems to have greatly improved. Parents attribute this to the positive reinforcement of good behavior and cooperation in school. The Buddy System that has older students helping the kindergarten pupils during Hours and lunchtime is one example of how this positive change is occurring.

For more information, please contact Mrs. Cindy Klinar, principal of Christ the Teacher School, at (440) 669-2938 or visit their website at www.ocs-neo.org

Margaret Pysarchyk

LIGHTER MOMENT

One Sunday, a young child was "acting up" during the Sunday Divine Liturgy. The parents did their best to maintain some sense of order but were losing the battle. Finally, the father picked the little fellow up and with a stern look on his face started to walk up the aisle on his way out of the church. Just before reaching the foyer, the little one turned and called out loudly: "Pray for me! Pray for me!"

Undique (from everywhere)

Godparents are required at the baptism of both children and adults. At the baptism of a child, the godparents answer on behalf of the child. At the baptism of an adult, they act as witnesses or sponsors.

It is traditional at the Blessing of the House to have the head of the house or someone else lead the priest throughout the house. The person carries a lighted candle and symbolizes John the Baptist, who came before Christ, proclaiming His coming and enlightening the world about Him.

On January 6/19 we commemorate one of the 12 Great Holy Days of the Church. It goes by various names Theophany, Epiphany, the Feast of Baptism, and Yordan (Jordan).

Today many people, wishing for an excuse not to do what God asks of them, find fault with the teachings of the Church and reject correct Christian belief. They choose to believe only what they agree with. This could be compared to a person not wishing to believe that he will die simply because he can't face the fact. Not only will he fail to prepare for death, but inevitably it will come. Correct belief is not based on what we wish were true but on Truth itself.

Adding up your blessings will multiply your joy.

When people ask about your faith, what answer will you give?

Don't attempt your religious journey alone. Find companions who see you as a pilgrim, even a straggler, a struggler, and not as a guide. It is easy to assume the posture of one person alone with God, a stance that is unbiblical. In the Old Testament, we read stories about the people of God; Jesus' parables unveil the kingdom; the epistles went primarily to communities of faith. We have little guidance on how to live as a follower alone because God never intended it.

Children's ears may be closed to advice, but their eyes are open to example.

Are the multiplication of prayer services or memorial services with many different religions leading toward ecumenism or the beginning of a quasi-state church?



Editor's Notes

We have all heard the saying: "Shoemakers' children go barefoot." This appears to be what is happening in our church. We have appeals and drives for money, food and clothing for the disadvantaged somewhere in the world or in our town. But what about the needs of some within our own parish? Most of our parishes are of a size that when someone misses church services for several weeks no one bothers to call and find out what is wrong. The problem of transportation to church services is very prevalent. Why should a person, aged or frail, have to beg or call around for a favor of a ride? Why isn't this a matter of concern for the church council? Many people live alone. Why must they depend on an outsider to call them each day to see if they are OK? Why can't the parish set up a telephone call network? They could not only check up on the person but bring them a bit of news about the church or pray with them? Where have the "sunshine committees" gone? The few parishes that still have them send cards and greetings to the sick or housebound on their birthdays and other occasions. I recently heard the remark, "My mother, who has lived in a nursing home for several years and has been gone from her home parish (Coaldale, PA) for many years, is moved to tears to still get a birthday card from her parish.

Taking care of our own is more important than it ever was. People go for "one day" surgeries then are sent home. Here they recuperate instead of in the hospital, which was once customary. Children move away, leaving old parents behind. Neighborhoods change, leaving many isolated. Maybe it is time we stop talking money, money, money at our parish meetings and start thinking of our individual members who, with us, make up "the body of Christ."

I'd appreciate your view, either call or write me – the phone number and address is on the masthead or email me at www.orthodoxherald.homestead.com. Do you give me permission to edit or print your view?

Matushka Nina Stroyen

FUNDS

ALASKA: Donations to this fund are used to send copies of The Orthodox Herald to parishes and missions in Alaska. We have been sending copies consistently since 1952. Helping us this month are Anonymous, who sent in memory of Fr. Basil Stroyen and Ethel Watlock.

MISSION: Donations to this fund are used to send copies to VA hospitals, prisoners, missions and to youth groups in Europe, who make copies to use in spreading the faith. Helping this month was Doris Koveal.

BOTH ALASKA AND MISSION FUNDS: The following donated to both of the funds described above: William Holak, Anonymous, Jeanette Siwy, Mary Kaminsky.

POSTAGE: Yes, our postage costs have gone up again. Thanks to the following for helping us meet around $500 monthly bill: William Holak, Anna Bolash, Nicholas A. Znak, Mary Kaminsky, Jeanette Siwy, Anonymous, Doris Siwy.

OLD AND NEW

It is impossible to understand some of the imagery and symbolism used in the New Testament without understanding the Old.

The Word of God revealed to the Jewish people is the necessary foundation for understanding Jesus as the Word of God. All of Scripture provides the revelation of God as a person who loves and is constantly concerned about humanity.

For example, one cannot understand St. Matthew's narrative about the infancy of Jesus without seeing the Jewish notion of lawgiver. Jesus is the new Moses. As the old Moses survived a slaughter of innocents so did the new Moses. As the old Moses gave the Ten Commandments from God on the mountain, Jesus gave the new commandments in the Sermon on the Mount.

* * * * * *

Smile sweetly to someone passing
And it makes their morning glad.
It may greet you in the evening
When your own soul may be sad.



Very popular in this part of the country are Garlic Knots. They are served in restaurants which feature Italian foods. They are made with the Italian bread dough and are dipped in olive oil and finely chopped garlic. They remind us very much of Pampushky z chestnakom (Garlic Bread Puffs), which we were served in Kiev, to eat with our borsch. Many of the Carpathian grandmothers made them out of a bit of their dough when they were making bread. I am giving you a recipe but you can use frozen bread dough, hot roll mix or similar products. Serve them as appetizers or with borsch or your spaghetti.

PAMPUSHKY Z CHESTNAKOM

1 cup warm water
1 envelope dry yeast
2 Tbls. sugar
3 cups flour
1 teas. salt
2 Tbls. oil
3 cloves garlic, peeled and mashed with salt or prepared garlic salt

Dissolve yeast in water, add sugar, and allow to foam. Combine flour, salt, oil and add to yeast mixture. Knead until smooth. (Add more flour or bit of water if needed to make fairly stiff dough.) Place in lightly-oiled bowl. Cover with plastic wrap. Place in a warm spot. Allow to rise until double. Pinch off small pieces of dough, about the size of a walnut. Lightly oil your palms. Roll dough into balls. Place on floured towel. Pour two inches of oil into pot or skillet. Heat until hot, not smoking. Carefully drop in dough balls. Fry on all sides. Drain on paper towels or brown grocery bags. Roll or sprinkle with garlic salt. Best served warm.

Variation: In Kiev, they were sprinkled with lightly browned small pieces of garlic. Also delicious spread with roasted garlic.

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WINTER'S GRACE

Today in America we hail old age as an achievement and treat it as a failure. How can the chasm be bridged so that those elders who are still somewhat mobile can be fully involved in the mainstream of life?

Young elders are starting to show us the way. They resist banishment to the fringes of society, they are carving out meaningful lives for themselves. They are demonstrating that the key to involvement in the social, spiritual and economic mainstream lies as much with each individual as it does in the many programs government, society and church provide.

When one believes that their last years can be a productive and rewarding period of life, he or she will arrange to make it so. We must revise our image of the older years so that more individuals will take the initiative to design rewarding and productive lives when they are younger. We train our adolescents and young adults for their work careers. We are beginning to recognize the need for parenthood training. We are even awakening to the benefits of teaching people to cope with the upheavals of life in the middle years, the "mid-life crisis." We must also teach adults how to re-engage themselves in life as young elders to make the fullest use of longer life and better health, and to receive winter's grace.

* * * * * *

A person needs only two tools: WD-40 and duct tape. If it doesn't move and it should, use WD-40. If it moves and it shouldn't, use the tape.

Home Bible Reading Schedule

JANUARY 2003

1	2 Tim 4:9-22	18	Eph 5:1-8
2	Titus 1:5-14	**19**	**Col 3:12-18**
3	Titus 1:15-2:10	20	Heb 13:17-21
4	Eph 1:16-23	21	Heb 12:25-26, 13:22-25
5	**Col 1:12-18**		
6	Heb 3:5-10, 17-19	22	James 1:1-18
7	Heb 4:1-13	23	James 1:19-27
8	Heb 5:5-11-6:8	24	James 2:1-13
9	Heb 7:1-6	25	Col 1:1-6
10	Heb 7:18-25	**26**	**1 Tim 1:15-17**
11	Eph 2:11-13	27	James 2:14-26
12	**Col 3:4-11**	28	James 3:1-10
13	Heb 8:7-13	29	James 3:11-4:6
14	Heb 9:8-23	30	James 4:7-5:9
15	Heb 10:1-18	31	1 Peter 1:1-2, 10-12
16	Heb 10:35-11:7		
17	Heb 11:8-16		

IRONIC

As winter strengthens its hold upon our land, while nature rests under its mantle of snow, it is good to think about life that will never die – the life that has been given to us, as well as to all who thirst for it, by Jesus the Messiah.

In the Epistle by St. Paul to the Colossians 1:12-18, he guides our meditation on this theme that we might be "partakers of the inheritance of the saints in light: Who have delivered us from the power of darkness and have re-established us into the kingdom of His dear Son." Yes, indeed, the days are short at this time of the winter solstice. What better time to think about the kingdom of Light, which has been opened to us by the coming of the Christ-Child.

At a time when the shadows are long and deep, what comfort it is to affirm together with St. Paul that God the Father has delivered us from the dominion of darkness and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.

And lest we think that this is but a dream from which we shall awaken as lost and desperate as when we fell asleep, St. Paul declares with all conviction and authority: "He is the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is above all things, and by him all things consist."

Thus in receiving and following Jesus we have this firm assurance our efforts ought not to consist of trying to push out shadows, depression, sadness. Instead, we must rest in Christ. Note that resting in Him takes effort. It is not a passive, but an active resting! In Him everything ultimately plays its appropriate role in helping us attain our place in the magnificent and panoramic design of the Master-Painter, God. Finally, we shall be full of strength, of creativity, of love, of peace and of tranquility forever. This is His promise to us.

Fr. Ihor Kutash

WHAT TO DO

When we enter a church, whether a service is going on or not, we always make the sign of the cross. We also make the sign of the cross when the priest blesses us with the cross. We do not make the sign of the cross when he blesses us with his hand - we simply bow. There are times during a service when we make the sign of the cross, especially when the Holy Trinity is mentioned.